[144 cont.]

597 [847] of the bush are bought by the coastal peoples, whereas the latter practice abortion among their own women (it is said that this is accomplished by eating certain leaves). The situation has undoubtedly not been properly described in the form given here.

851 553 [262] At birth certain ceremonies are observed, which are not described in greater detail. Soon afterward the baptism takes place: the kin group of the man gives a feast with sharks as food, at which one of the elders pours water over the feet of the child and gives it a name that is retained until marriage (3).

551 [262] 3. Joest, ibid., p. 384; Tagebuch, pp. 65 and 78. The taboos associated with the name are not clear. Joest in Baessler, pp. 387f., maintains that no one may eat the animal after which he is named. In one case, a person was allegedly not permitted to utter his own name because the word "shark" occurred in it.

862 The children are suckled until the mother becomes pregnant again, often two to three years (4). In the very first

4. Joest in Baessler, p. 384.

852 [304] years the septum of the nose is pierced and a small ring inserted. On this occasion, as later, following the making of holes in the rims of the ears, the father must always give a feast (5).

301 5. Joest in Baessler, p. 377 (the wearing of several nose rings, of which Baessler

[150 cont.]
789 241 [852]
are displayed, or rather "sacrificed." Men, women, and children take part in the celebration,[1] and it is believed that the more children are present, the better the harvest will be. When the breadfruit tree has begun to bear, one may not light a fire near it or throw a stone at it (2). On the Reef Islands, a celebra-

2. O'Ferrall, p. 224.

tion, a "sacred meal," is held in the bush about a month before the fruit is ripe. As the principal ceremony, after the breadfruit has been cooked, a man climbs a palm tree and throws down a fruit while the crowd cries: "This is the breadfruit of the whole land." Throughout the entire ceremony, the spirit is thanked for the harvest. Similar ceremonies are repeated upon the ripening of the other fruits used for food (3). It is

3. O'Ferrall, p. 230. On the island of La Guerta the Spaniards found large supplies of roasted taro and 120 dead pigs, apparently the provisions for a large feast: Figueroa in Dalrymple, p. 196.

769 241
said that certain spirits have power over the growth of food plants, individually or collectively (4). Taken from the standpoint of

4. O'Ferrall, ibid., and p. 224.

the duka conception as a whole -- insofar as the duka is involved and not a god of vegetation (5) -- this does not mean

5. Cf. Foy, loc. cit.

that each spirit has its special province to begin with, but rather he must first show through practice the things over which his malete extends, whether it "is good" for sickness, yams,

1 [i.e. - ceremonies to INCREASE FOOD SUPPLY. — ANALYST]

/159 cont./

88 felt, and the boy who the day before was still completely naked
[834] will, after he has been clothed, feel utterly disgraced if he has exposed himself, and under no circumstances can he be induced to remove his modesty cloth in public. Clothing the boys takes place over a large part of Nitendi at a common festival every three (five) years. The pigs are killed by being drowned in the pools of the reef (2). Before that the boys

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[192]
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[302]

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Fig. 2. Man with woven apron, with hair and arm ornaments, neck and leg bands. (Speiser photo.)

2. [See also O'Ferrall, section "Headmen," and Coombe, p. 177. According to the former, on the Reef Islands the pigs for the feast are killed by being hung over a large fire.]

are confined in a house for one month and are not allowed to see any women.

/160/ According to Coombe, p. 177, first the ears of the newborn child are pierced, and later the nose (1), while at the same

1. According to Jennings, JAI, XXVIII, p. 165, the septum of the nose is pierced a couple of weeks after birth.]

time the head is shaved, with the exception of a tuft on the forehead (2). When the child is six or seven years old, the

2. [See Joest's Tagebuch (cf. p. 10 above,

/160 cont./

852
302

above, footnote 2). Similarly O'Ferrall, section "A New School Village," says that the hair of small boys is often shorn "with the exception of a tuft or a fringe, or one long curl is allowed to hang from the forehead" /cited in English/.]

father gives a feast at which the lock of hair is cut, whereupon the hair is allowed to grow long, and at the age of 15 or 16 (3)

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3. [O'Ferrall, section "Headmen," speaks of 12 or 13 years. According to Girieud and Herrenschmidt, p. 107, both sexes on the Reef Islands go naked until marriage.]

[291]

another feast gives the right to wear the modesty cloth.

Combs are worn a great deal. Besides the forms shown in Ethn., I, p. 76, Fig. 4, Nos. 1 and 2 (4), combs made of

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4. [Although Dr. Speiser did not see the first form on Nitendi, the specimen illustrated was acquired by Dr. Danneil from Captain Wallmann, together with typical Santa Cruz specimens and only with such, so that there is no doubt about its origin on Santa Cruz. It need not have come from Nitendi itself, however, especially since another specimen of the same provenience, allegedly a nose ring, is an isolated form (see p. 20 below, footnote 3).]

cemented sticks with several /Fig. 3 appears here/ crossbars (Basel V 1824) are found, and some with a long thorn, as shown here, Figure 3, No. 1, as well as wooden combs carved